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The menstrual lodge is never far from the lodge in which she lives. Indeed, it is within speaking distance, so that the occupants of her parents' lodge can hear her. All the utensils she uses are very small. The women stay from 4 to 10 days in the menstrual lodges. The older women stay out the shorter time because they are over it sooner.

It is said that if the young girls have any lovers they always come to the menstrual lodges at night. This is therefore the time for wooing. It is said that the girls cohabit with their lovers in these menstrual lodges. Those girls who have parents are attended by watchers, so that no unworthy men may visit them. They are especially guarded against ugly men, who are very likely to have love medicines. However, generally it is of no avail to struggle against such men, for they are invincible.

The women always take their blankets with them when they go to a menstrual lodge, for they never lie down but remain in a sitting posture, wrapped in their blankets. The women are always watched, so that when their menstrual flow comes everything is in readiness and lodge poles are placed around them and a lodge erected above their heads just about large enough to fit their body. They are not permitted to look upon the daylight nor upon any individual. If they were to look out during the day the weather would become very bad, and if they were to look at the blue sky it would become cloudy and rain. If they looked at anyone that person would become unfortunate. For four days they do not eat or drink anything; not even water do they drink. They fast all the time. Not even their own body do they touch with their hands. If they ever have any need of touching their bodies they use a stick. If they were to use their hands in touching their own body their bones would be attacked with fever. If they were to scratch their hands their heads would ache. After the fourth day they bathe in sight of their home. Then they return to their homes and eat. (This, of course, holds only for those whose menstrual flow ceases in four days.) If any women have to stay longer than four days they have to fast for that entire period. They always fast during this period and often some spirits blow them. When a woman who has stayed in the menstrual lodge for 10 days is ready to return to her lodge, she bathes herself and puts on an entirely new suit of clothes. Then her home is purified with red-cedar leaves and all the sacred bundles and medicines removed. Only then can she enter her parents' lodge. As soon as she returns to her parents' lodge after her first menstrual flow she is regarded as ready to be wooed and married.

Thus the teacher of our customs, the Hare, has willed it. At a feast all the young girls nearing the age of puberty will be absent, but the old women, who have passed their climacteric, sit right next to the men, because they are considered the same as men as they have no menstrual flow any more.

If the Winnebago can be said to be afraid of any one thing it may be said it is this—the menstrual flow of women—for even the spirits die of its effects.

If the above account may be taken as a fairly accurate description of the customs connected with the menstrual lodge as they existed in former times, then one point must be regarded as of great interest, namely, that the women permitted their lovers to meet them there. So far as is known to the author, among other tribes having menstrual lodges it would have been considered a crime for any man to come near them. According to our informant the women were indeed guarded while they were in the menstrual lodges, but not so much to protect them against the intrusion of all men, as against the intrusion of unworthy men. From other information obtained, how-

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867 787 756 that are in your possession. You will indeed never be embarrassed. You will know just wherein his ailment lies. As you have obtained your power with great effort, therefore what you say will be so. If you say he will live, he will live. If the relatives of the patient make you good payments, you may perform what you are accustomed to in your treatment of people. Then you can ask your medicine to put forth its strength for you and it will do so. If you make good [782] offerings of tobacco to the plants and if you make feasts in their honor, if, indeed, you make much of your medicine, if you talk to it as though it were a human being, then when you ask it to put forth its strength it will do so. The payments that you receive you can take with a good conscience and your children will wear them and will be strengthened thereby. So be very diligent in the care you bestow upon them. The medicines were placed here by Earthmaker for a good purpose. We are to use them to heal ourselves. For that purpose Earthmaker gave them to us. If anyone tries to obtain the life sustainers—that is, the medicines—and inflicts suffering upon [776] himself in order to obtain them, our grandmother will know about it. So whatever you spend upon it, be it in labor or in goods, she will know about it. All that you gave in obtaining your medicines she will know. They will be returned to you. The people will thus be providing themselves with something for the future. The people always look forward to the future and for all possible happenings they will have some medicine provided. You must try to obtain some of the medicines that most people possess. If you want 867 paint-medicine, make yourself pitiable. If your paint-medicine 789 overcomes your enemy and you keep it in your home, you will never 756 be wanting in wealth. The most valued possessions of the people will be given to you. The people will love you and the paint-medicine will be the cause of it. Whatever you receive will be in consequence of the possession of the paint-medicine. The paint-medicine [776] is made of the blood of the Water-spirits, and therefore it is holy. People used to fast and thirst themselves to death and a Water-spirit would appear to them and bestow his blessings upon them. Whatever he told them would come true. The Earthmaker put the 867 Water-spirit in charge of these things so that he would bless the 789 people with them. That was his purpose.

Some people who wished to find good medicines obtained the [525 224] race medicine. Try and learn of it. Others had gambling medicine, and still others again had hunting medicine. There are medicines for very purpose.

[832] There is a courting medicine and a medicine to prevent married people from wishing to separate, and there is a medicine for making one rich.

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If one wishes to make a person crazy, there is a medicine for that purpose. 867 754

If some one had made another one sad at heart and he wished to revenge himself, he would use a medicine that would make that person crazy. Thus he would poison him.

If a person wished to marry a certain girl and she did not want him, he would poison her with a medicine that would make her become a harlot. All the men would fall in love with her by reason of the medicine he gave her. 867 584 832

If they wished a man to be continually running after a woman, they had a medicine for that purpose. All these medicines they possessed. You can obtain any of them you like if you ask for them in the proper way. 867 832

Some people have knowledge of plants that will cause a person to sleep all the time. Others again have medicines that will cause them to stay awake all the time. Some know how to overcome the viciousness of dogs that watch over women by means of medicines; some again have medicines that will make people single them out even in crowds. If this person uses his medicine in a crowd of people, the one on whom it is used will consider him a great man no matter how many there should be in the crowd. Some have a medicine to be used for preventing an individual from getting tired. Others have a medicine to be used when they have dog contests. 867 789

Whatever they did, for that they would have medicines.

Whenever they plant a field they protect it with medicine tied on to a stick. No one will then go through that field without suffering for it. If you did not have that protection, people could go through your field whenever they wished. In short, try to obtain as many medicines as you possibly can, for you will need them all. People should always look out for themselves so that they may learn what is necessary to make life comfortable and happy. If you try to obtain the knowledge of these things you will get along in life well. You will need nothing; and whenever you need a certain medicine, instead of being compelled to buy it, you will have it in your own possession. If you act in this manner and keep on fasting you will never be caught offguard during your life. If you have a home, it will always look nice and you will be lacking in nothing. So, do what I tell you and you will never regret it in after life. Try and learn the way in which your ancestors lived and follow in their footsteps. 867 789 787

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him what the old people do when they give a child a name, and what they say. All these things the old man told him. "It is good," he said, "for you to know these things so that if anyone comes you and asks you for information you will be able to tell them something and will not have to behave like a fool. If you are asked to give a little child a name, this little child will really be a means of increasing your power. That is why you ought to give a feast for it and smoke the child's tobacco. You must also give the child a name for his dog. Give him the name Yellow-Tree for a male dog. The name Yellow-Tree is given for the following reason. When the Thunderbirds strike at a tree it looks yellow. Just as leaves wither so do trees wither when the Thunderbirds strike them. They then begin to rot and become very much discolored. That is why they give a dog this name. If you ever have to give a dog-name for a female child call it She-Who-Stays-In-Her-Own-Place. This is all that I wish to tell you."

SYSTEM OF INSTRUCTION TO DAUGHTER

This is the way the old men used to speak to the little girls:

My daughter, as you go along the path of life, always listen to your parents. Do not permit your mother to work. Attend to your father's wants. All the work in the house belongs to you. Never be idle. Chop the wood, carry it home, look after the vegetables and gather them, and cook the food. When in the spring of the year you move back to your permanent settlements, plant your fields immediately. Never get lazy. Earthmaker created you for these tasks.

When you have your menses, do not ask those in your lodge to give you any food, but leave the lodge and fast and do not begin eating again until you return to your own lodge. Thus will you help yourself. If you always fast, when you marry, even if your husband had amounted to nothing before, he will become an excellent hunter. It will be on account of your fasting that he will have changed so much. You will never fail in anything and you will always be well and happy. If, on the contrary, you do not do as I tell you—that is, if you do not fast—when you marry he will become very weak, and this will be due to you. Finally he will get very sick.

My daughter, do not use medicine. If you marry a man and place medicine on his head he will become very weak and will not amount to anything. It may be that you do not want to have your husband leave you and this may induce you to use medicine to keep him. Do not do that, however, for it is not good. You will be ruining a man. It is the same as killing him. Do not do it, for it is forbidden. If you marry a man and you want to be certain of always retaining him, work for him. With work you will always

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867 be able to retain your hold on men. If you do your work to the
593 satisfaction of your husband, he will never leave you. I say again,
832 it is not proper to use medicine. Above all, do not use medicine until you have passed your youth. You will otherwise merely make yourself weak. You will lead a weak life. It may even happen that you will cause yourself to become foolish.

[581] Do not use a medicine in order to marry. If you marry remain faithful to your husband. Do not act as though you are married to a number of men at the same time. Lead a chaste life. If you do not listen to what I am telling you and you are unfaithful to your
[626] husband, all the men will jeer at you. They will say whatever they wish to (and no one will interfere). Every man will treat you as though he were on the "joking relationship" with you. If you do not listen to me, therefore, you will injure yourself.

867 Thus the old people used to talk to one another. Thus they would
584 warn one another against certain actions. They used to instruct the young girls as they grew up (just as I am doing to you now). That is why I am telling of these things now.

My daughter, as you grow older and grow up to be a young woman, the young men will begin to court you. Never strike a man, my
[683] daughter. It is forbidden. If you dislike a man very much, tell him gently to go away. If you do not do this and instead strike him, remember that it frequently happens that men know of medi-
[754] cines; or if they themselves have none they may know from whom to get them. If you make a man feel bad by striking him, he may use this medicine and cause you to run away with him and become a bad woman. It is for this reason that the old men used to warn the young girls not to strike the men who are courting them, but whom they dislike. Pray with all your heart that you do not become such a woman.

867 Do not act haughtily to your husband. Whatever he tells you
593 to do, do it. Kindness will be returned to you if you obey your
858 husband, for he will treat you in the same manner.

If you ever have a child, do not strike it. In the olden times when a child misbehaved the parents did not strike it, but they made it fast. When a child gets hungry, he will soon see the error of his ways. If you hit a child, you will be merely knocking the
[861] wickedness into him. Women should likewise never scold the children because children are merely made wicked by scoldings. If your husband scolds the children, do not take their part, for that will merely make them bad. In the same way, if a stranger makes your children cry, do not say anything to the stranger in the presence of the children, nor take their part in his presence. If you wish to prevent a stranger from scolding your children, keep them home and teach them how to behave by setting them a good example. Do not imagine that you do the best for your children by

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Tools are used, but only for poison medicines. The quail's heart is used for the same purpose. If a person is killed outright, his heart is used as a medicine, as the human heart is regarded as having great efficacy in such medicines. It is used in war, for compelling people to give you presents, and for courting women. The bear likewise is used for a variety of purposes. Its liver is especially powerful. It is rubbed over the body whenever in pain. It is often used by women who have injured themselves in childbirth, or in the form of tonics, poultices, and emetic; or for toothaches, bathing sore eyes, earaches, headaches; as snuff, as a physic, for burns, strictures, boils, hemorrhages, injections in the rectum, consumption, measles, dysentery, chills, nosebleed, pains in the stomach, and headaches caused by poisoning. 825 756 826 [757]

Sometimes a woman would take a hair of her husband and stick it into some bad medicine. In such a case he would never leave her for he would become very much enamored of her. If ever she went away, he would miss her very much. However, he always had a headache. Finally he would get sick and lose his appetite and then his eyesight. That is why it is forbidden to use this medicine, although some still do it. 832

Many Winnebago are blind, because there is a medicine that causes blindness. If one person offends another who possesses such a medicine, the latter would cause the offender to become blind. 754

The Winnebago have medicines for every purpose; for courting, for becoming rich, for obtaining good looks, etc. Even if a person is very holy, these poisoners can poison him. If a man was a good hunter or if he was wise and good, these bad shamans would poison him. If an individual was a great medicine man and these bad shamans got jealous, they would poison him. Indeed, only if a person was poor and lowly would they like him. Such a man they would never poison for they had no reason for being jealous of him. A bad shaman is always treated with the greatest respect and honor, because he kills many people. [832]

A warrior is also greatly respected and flattered. It is the Indian's greatest desire to become a warrior. All desire that, and they also wish to become great medicine men and bad shamans. 554 156 [756]

This is the way they prepare and use their courting medicines. The courting medicine known to me is a plant of apparently two varieties, one of which has a blue blossom and the other no blossom at all. Otherwise they are alike. The one with the blue blossom is the male and the one without the blossom is the female. When I go out to dig this plant, I do not dig for these two specimens unless I can find them growing together closely. Even then I do not dig any two specimens unless the male is found growing on the east side. For that reason it is very hard to find them. As soon as I find two that 832 778 [824]

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832 278 fulfill all the conditions I dig them out and mix them together with their own roots. Then I take the blossom of the male and mix it together with the center leaf of the female flower. After that both are ground together thoroughly. Then I go to the woman I wish to court and, at night, when she is asleep, I touch first any part of her body, then a place not far from her heart, and finally the top of her head with this mixture. Finally I make her smell it. I then wake her up and go home. The girl will wonder who had touched her and she will think a good deal about the incident and never forget it. The next time I see her she will like me and she will do whatever I ask of her. The medicine would be working. If I did not see her for a long time, she would get lonesome, and the only thing that would cure her would be to marry me.

There is another medicine which I am now going to describe. When it first sprouts, which is in the spring, it is quite white. This must be taken and dried. Then one must chew it and go near the woman with whom one desires to talk. Approach her on the side from which the wind is blowing so that she can smell the medicine. As soon as she smells it, even although the man chewing it is one whom she has hitherto disliked, she will get to like him. This is the way in which the medicine works.

755 [752] A man who was blessed was told of all these things. He cured all diseases. If a person had been shot and one blessed with the stench-earth medicine was called, he could be cured. In the same manner, if one is stabbed in what would generally be considered a fatal way and if a man blessed with stench-earth was called in time he would save him. The same cure is effected in cases of broken arms and of [752] patients who are on the point of death. It is for this reason that those blessed with the stench-earth medicines are always praised, and that the people say "They surely are in charge of life; for their blessings really come from the spirits, just as they claim." [1]

756 [754] [The "stench-earth" medicine men could undoubtedly cure the sick, but they also used it to poison people. The courting medicine was a poison medicine, and therefore it was not good. These people cured the body, but they killed the soul. It would have been much better had they saved their souls. They were really working for the devil. It is from him that they got all the bad medicines. Whenever they were offended, they would go and get poisons to kill the offender. Thus the devil [2] was really causing them to kill their own souls and the souls of those they poisoned. It is the same with all

754 774

[1] The following portion in brackets is the comment of our informant, who is a member of the Peyote sect.

[2] Although he really means the Christian devil many of the traits of the old Winnebago deity Hare-ga'ninc, the chief of the bad spirits, are clearly discernible.

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757 278 841 This is medicine used by women when their menstrual flow is not very good:

1. Tremanank'e, English unknown.
2. Waxi p'ara'ske abera, pine with flat leaves (?).
3. Wacutci abera, red cedar leaves.
4. Mank'a p'orop'oro abera, round medicine leaves.

All four of these ingredients are ground, mixed together, and then mixed with water. They are then drunk by any woman having trouble with her menstrual flow. After she has taken it she makes knots in the belt and ties it around her waist. As many knots as she makes that many days will it take her to get well. She also smokes herself with cedar leaves.

757 278 The next medicine that I wish to speak of is compounded as follows:

1. K'ewaxgu'u'sera, scent of a toad.
2. Waninkcu'te na'ntckera, heart of a red bird.
3. Hactce'kera, strawberries.
4. Wankcik na'ntckera, human heart.
5. Xawi'ja', a plant.

278 [754] If this medicine were mixed with whisky and given to any person, the latter would surely die within a year. The frog that is used in this medicine becomes alive in the stomach of the person who drinks it and kills him. If he took the same medicine and mixed it with [832] paint and then rubbed it over his face, all who looked at him would take a liking to him and give him presents, and the women would fall in love with him and want to marry him. The reason that the women become smitten is because they can not resist the sight of a ripe strawberry. The human heart in the mixture is the object that makes the medicine so powerful, and the red bird heart strengthens it. [826] Whenever these two, the human heart and the heart of the red bird, are used in medicines, the medicine is always remarkably efficacious.

832 If a woman makes fun of you and you feel hurt about it and want to revenge yourself, get one of her hairs and dip the root into this medicine and then tie it up. Hang the medicine bag in the woods and whenever the wind blows the woman will get lonesome for you and her head will ache. Finally she will get crazy. She will never cease talking about you. This is one of the medicines this man was blessed with. Some of them die from the effects of it. It is not a good thing, but the Winnebago thought that it was a very great thing. (Now that they know the Creator, they know that it is bad.)

755 278 Here is another medicine that we have, and it is prepared in the following way: Four trees of a certain species are peeled near the roots lying on the east side. Then the second bark is also peeled. Then these are taken and boiled together with a square-stemmed weed. The whole mixture is used to induce vomiting. This vomiting would rid a person of a spell cast upon him which was preventing

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That night we went to the place where the peyote meeting was to take place. They gave me a place to sit and treated me very kindly. "Well, he has come," they even said when I got there, "make a place for him." I thought they regarded me as a great man. John Rave, the leader, was to conduct the (ceremony). I ate five peyote. Then my brother-in-law and my sister came and gave themselves up. They asked me to stand there with them. I did not like it, but I did it nevertheless. "Why should I give myself up? I am not in earnest, and I intend to stop this as soon as I get back to Wisconsin. I am only doing this because they have given me presents," I thought. "I might just as well get up, since it doesn't mean anything to me." So I stood up. The leader began to talk and I (suddenly) began to feel sick. It got worse and worse and finally I lost consciousness entirely. When I recovered, I was lying flat on my back. Those with whom I had been standing were still standing there. I had (as a matter of fact) regained consciousness as soon as I fell down. I felt like leaving the place that night, but I did not do it. I was quite tired out. "Why have I done this?" I said to myself. "I promised (my sister) that I would not do it." So I thought and then I tried to leave, but I could not. I suffered intensely. At last daylight came upon me. Now I thought that they regarded me as one who had a trance and found out something.

Then we went home and they showed me a passage in the Bible where it said that it was a shame for any man to wear long hair. That is what it said, they told me. I looked at the passage. I was not a man learned in books, but I wanted to give the impression that I knew how to read, so I told them to cut my hair, for I wore it long at that time. After my hair was cut I took out a lot of medicine that I happened to have in my pockets. These were courting medicines. There were many small bundles of them. All these, together with my hair, I gave to my brother-in-law. Then I cried and my brother-in-law also cried. Then he thanked me. He told me that I understood and that I had done well. He told me that Earthmaker (God) alone was holy; that all the things (blessings and medicines) that I possessed were false; that I had been fooled by the bad spirit (devil). He told me that I had now freed myself from much of this (bad influence). My relatives expressed their thanks fervently.

On the fourth night they had another meeting and I went to it again. There I again ate (peyote). I enjoyed it and I sang along with them. I wanted to be able to sing immediately. Some young men were singing and I enjoyed it, so I prayed to Earthmaker, asking him to let me learn to sing right away. That was all I asked for. My brother-in-law was with me all the time. At that meeting all the things I had given my brother-in-law were burned up.

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knowing what is the right thing to do. Ask for this instruction, my son. It is not a matter requiring a few moments; it is something that must be thoroughly learned. You, too, must learn it.

To a girl the following was told:

My daughter, as you travel along the path of life, listen to your parents. Do not let your mother work. Attend to the wants of your father. All the work in the house belongs to you. Do not shirk it. Chop wood, pack it; look after the gardens; gather the vegetables and cook them. When you come back to the village in the spring, plant your fields immediately. Never get lazy, for Earthmaker created you to do these things.

My daughter, when you get your menses, do not ask those in the house to give you any food. Fast and do not eat until you get back to the family lodge. If you act thus, you will be fasting for your seat, for your position in life. You can only keep this seat by fasting. Then when you marry, even if your husband has been a good-for-nothing before, he will become a good hunter. You will have accomplished this for him. You will not fail in anything and you will be happy and contented. If, on the contrary, you do not do as I tell you, then when you marry, you will weaken your husband. After a while he will become sickly and it will be your fault.

It is not good to use medicine. If you marry a man and place medicine upon his head, you will weaken him and he will not amount to anything. It may happen that you do not want your husband to leave you and that after reflecting on the matter, you place some medicine on his head, to prevent him from leaving you. This is not good. You

867 593 832 will be ruining a man. It is equivalent to killing him. Do not do it. It is forbidden. If you marry a man and want to live with him permanently, work for him in order to hold him. When you marry a man, listen to what he says. If you do your work properly and the man likes you, he will never leave you. By working for him must you make your husband love you. Now remember it is not good to use medicines on him. At least before you are fairly mature in years do not use any, for you will thereby merely weaken yourself and your life will be of no consequence. Indeed you may cause the medicine to work on yourself and then become demented in consequence.

867 58 [626] Marry only one man at a time. Be good and virtuous in your married life. If you do not listen to what I am telling you, you will become bad and men will make fun of you. They will do whatever they wish with you; joke with you familiarly on any subject. If you do not listen to me you will injure yourself. Thus did the old people speak to one another and thus did they hand down these 867 precepts from one generation to another, warning young girls against committing wrong actions. They also said that when a girl is growing up, one should admonish her and that is why I am now speaking to you.

867 584 [683] [159] As you grow older, when you get to be a young woman, the men will begin to court you. Never hit a man. It is forbidden. If you dislike a man very much tell him to go away gently. If instead, you hit him, remember that frequently young men possess certain injurious medicines which they may use against you. Even if a particular person does not possess them, he knows where to get them. Then this man whom you have humiliated, will use it and transform you from a chaste and nice woman to a loose one, to a harlot. That is why the old people used to warn

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§29. *My Release from Prison and First Acquaintance with the Peyote*

*159 When we were released we found our relatives waiting for us. My older brother was there, and with him I went home. We began to drink immediately. I was [273] very happy, although when I was in prison I had felt that I would never drink again. We reached the [837] Winnebago the same day. There I met a woman, and I cohabited with her that very night. I had been [152] desiring that for a long time. Then I began to drink again. After a while I went to Black River Falls and [837] there met my former wife, whom I immediately took back again.

[527] The Indians were just then celebrating their midsummer feasts. I went among them, took part, and drank [156] a great deal. I considered myself a brave man and a medicine man; I thought myself a holy man, a strong one, and a favorite with women. I felt that I was in [832] possession of many courting medicines. A brave man I felt myself; a fleet runner. I was an excellent singer [527] of songs at the Brave Dance; [99] I was a sport, and I [273] wanted whisky every day.

My mother and father had gone to the Missouri River, to the Winnebago living in Nebraska. They left me in charge of two horses and a wagon belonging

[99] A non-sacred war dance whose songs were very popular.